THE NEW CANADIAN

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Chapter VI: **SOCIO-POLITICAL INSTITUTIONS**

On Nisei Social and Dance Clubs . . .

By BETTY WANGENHEIM

(Ed's Note: **The ninth part of the chapter on Socio-Political Institutions from Mrs. Wangenheim's thesis, The Social Organization of the Japanese Community in Toronto—A Product of Crisis;** 1956.)

BESIDES the great number of sports groups, most of which have a certain number of social events during the year, there are almost a dozen Nisei social clubs whose membership includes Nisei (and some Sansei) in their late teens and early adulthood. Some of these clubs are connected with the various ethnic churches, but are more social than religious in nature. Several clubs are seriously devoted to learning and practising new modern dance steps, while still others provide opportunities for general dancing.

Why Are Nisei Clubs Thriving?

There are several reasons for the popularity of these clubs. Some are formed by cliques which have grown up in sports groups. Some people consider them a good way of keeping in contact with their old friends who live in widely separated districts. Then again, in these groups the disadvantageous legacy of ghost-town upbringing does not show up so clearly:

"I go to those groups because I don't always have to be watching myself so carefully there. We've all got a bad habit, for instance, of ending all our sentences with a questioning 'ne?' and when I do it in the company of hakujins I always feel embarrassed."

However, some of the younger Nisei and even some Sansei go reluctantly to keep peace in the family:

"All through the years in Kaslo and going to school in Winnipeg and here, I never had any close Nisei friends. I got along fine with the hakujins and never felt I wanted to get mixed up in the Nisei groups. But last year Mother started pushing at me to join some Nisei groups. She said I had a responsibility to them. I don't know what that means but I suspect she's afraid I might marry a hakujin. I guess she thinks that if I get into some of these groups I would find a nice Nisei boy. . . ."

Some others tend themselves in late adolescence to think of the advantages of ethnic social groups because the dating question introduces a slight strain into their previously congenial social relationships.

"When my hakujin girl friend started having mixed parties, they invited me too, but I never felt very comfortable. Besides I knew I couldn't invite them to a mixed party at my house."

The last remark arises from the fact that the Nisei still feel strongly the great contrasts between their parents and those of their Occidental friends.

That the question of finding a marriage partner is the chief motivating factor in participation in these groups is borne out by the fact that extremely few young couples continue to frequent the clubs after marriage. Even if both continue to work before the arrival of children, marriage constitutes an automatic elevation in status and virtually all formal contact with former friends yet unmarried is cut off.

Not Exclusively Nisei. . .

These Nisei clubs are not all rigidly exclusive. Some of them are willing to admit members of other ethnic groups but on their own terms. Workers at the University Settlement House tell of their efforts, as a matter of principle, to prevent the self-segregation of Nisei. They finally agreed to their forming a separate group because the only alternative would have been the complete withdrawal of the Nisei from all activities.

"We could understand their feelings. The young Japanese were always so neatly dressed and so well behaved, while some of the other children were frankly quite wild and I think they scared the Japanese. . . . The next year they invited three young Negroes to join their group and in a very short time we noticed a remarkable change in the appearance and behavior of the Negroes whose membership had been made conditional on conformity to the values of the group."

It is impossible to draw any conclusions as to just what proportion of the younger Nisei and Sansei do participate in these groups. It is easier to determine the position of the older Nisei.

Observation of the various ethnic organizations brings out the fact of their lack of active participation, though some of them still feel obliged to support by their presence as onlookers the public displays of various kinds organized and put on by various groups.

Without accurate statistics giving a breakdown as regards age and generation, it is impossible to judge from observation of the younger ones who do join ethnic clubs just how many there are who do not join. Chance has enabled me to contact some in this age-group who do not take part in any in-group activities, but even they cannot estimate how many others are in this category.

With the lack of a geographic centre, most of these clubs seem to act independently and to rely on the reports in the ethnic newspapers for news of each other's activities. In the early period there had been some talk of the integration of all groups under the JCCA, but this met with little response.

(to be continued)

Asian Students Differ on American Steady Dating

TOKYO.—Steady dating among high school students visiting the U.S. is looked upon with a mixture of shock and misgiving, exchange scholars from Japan, the Philippines, Pakistan, and Indonesia agreed recently.

Some 100 American Field Service students from those countries gathered at a tea party in Tokyo shortly after they returned from a year's stay in America.

"Most steady daters where I lived went too far in the traditional Hollywood style, and often misbehaved in school buildings," Mitsuki Nakamura declared.

The teen-ager said, "Our school prohibited open petting in the building, but of course could do nothing about it out of class."

He said he didn't go out with American grls too often because "my dating funds were limited." He added he never went out with the same girl twice. Usually, the student admitted, he stayed home in the evenings and washed the dishes.

A Pakistani youth, Shakrokh Rustomji, said he had fun dating but considered himself too young to go steady.

Keiko Hirahara said she had "a few dates" but thought it was "silly to go steady if you're only staying a year."

Two other Japanese girls confessed they enjoyed going steady but one—Mami Kasahara—regretted it a little "because I lost the chance of meeting many other boys."

A Filipina girl appeared to have been bitten the hardest by the "love bug."

"I learned a lot in the States," she said winking. "My boy friend gave me his class ring." Her friend said the girl spent most of her time on the returning plane looking admiringly at the boy's picture.

A serious-looking Indonesian boy Mohammad S. Ahmad, said none of the Indonesian students —including the two girls—had any dates. "We had no personal objection to dating, it was simply against our religious custom."

One thing the returning students agreed on: all American people they met were very hospitable. So much so that one student asked with a little awe, "You don't think we saw only the wonderful side of American life and people, do you?"

Twenty-two United States colleges and universities now offer classes in the Japanese language.

Her Majesty, Queen Elizabeth II, will arrive this afternoon 4:30 p.m., at Uplands Airport, Ottawa, accompanied by Prince Philip. For the first time in history, millions of Canadians will be able to view the opening of Parliament on Monday, Oct. 14, when CBC-TV cameras train their eyes on the Queen as she formally opens Canada's 23rd Parliament at 3 p.m. It will also mark the first occasion in Canada's history that a reigning monarch has performed this function. The Royal couple's tight schedule in Canada will end at noon on Wednesday, when they depart for the States.

Nisei Show Interest in Japan Art

A number of inquiries to The New Canadian indicate that a fair number of Nisei girls will be enrolling in the University of Toronto evening tutorial classes on Art In Japan, which was publicized last month. To date, nine JCs have been registered in the 52 total.

Registrations for the series of six lectures from Oct. 23 to Nov. 27 may be made at 65 St. George St., Room 109, between 9-5 Monday-Friday, for a fee of $8.

Mrs. Barbara Stephen of the Division of Art and Archaeology of the Royal Ontario Museum will be the lecturer, with Rev. T. Tsuji of the Toronto Buddhist Church as guest lecturer on Nov. 6. The development of the art in Japan will be outlined, emphasizing that the Japanese early developed a distinctive art tradition which was influenced by China and Buddhism. The lectures will also cover the influence Japan had on Western art during the past 100 years.

An expert Japanese calligrapher will be on hand on Nov. 13 to demonstrate the disciplines of writing and painting. It is expected that Mr. J. Onishi of the TJ Garden Club will be chosen.

Author Urges Nisei To Serve as Bridge

WASHINGTON, D.C.—Mrs. Gwen Terasaki, author of the best-selling novel, "Bridge to the Sun", recently urged the Nisei to take a more active part in promoting understanding and goodwill between "the land of your birth and the land of your ancestry."

Speaking at an informal meeting of the Washington JACL recently, she said the Nisei had inherited a great wealth and culture from their Japanese parents. These should not be wasted, but should be contributed to American culture, which is the culture of many nations blended into one. By helping Americans to understand the culture of Japan, the Nisei can build a bridge between the two countries which will bring peace to the Pacific.

The Southern gentlelady, wife of the late Japanese diplomat, Hidenari Terasaki, revealed many incidents that are not included in her novel, which has been purchased by Paramount Pictures for filming this year.

Mrs. Terasaki said that the heroic battle exploits of the Nisei 442nd Regimental Combat Team and the Nisei in combat intelligence in the Pacific were well known to the Japanese, as was the "tragedy of evacuation." She declared that the knowledge that the Nisei could fight so well for the U.S. after experiencing evacuation helped prepare the Japanese people psychologically for the Occupation.

She emphasized that in her opinion the late war was between governments and not peoples.

Japanese Cigarettes Use More American Tobacco

TOKYO.—Japan each year becomes more important as a customer for American-grown tobacco, according to the United States Tobacco Journal.

Since 1961, the first year that U.S. leaf was available, Japan's use of it has increased from under a million pounds annually to an estimated seven million in 1956.

Tobacco manufacture in Japan is operated by the government-owned Japan Monopoly Corporation. Four of its brands contain American tobacco—Pearl, Hikari, Peace, and Fuji—in proportions ranging from 10 to 40 percent. A new brand, called Hope, the Monopoly's first with filter tips, containing a substantial amount of American tobacco, was introduced this summer.

Little Rock does not represent the whole spirit of the U.S.A. In many New York bars, we understand, what used to be called a jigger of whisky is now politely referred to as 'a jegro'.

Only Woman Diplomat of Japan at 22 Years

Kumi Mano, 22, this year passed rigid diplomat-consulate examinations in Tokyo to become the only woman diplomat of Japan. Daughter of a Tokyo judge, Miss Mano was one of 15 selected from 500 applicants. She is actually the second Japanese woman diplomat, but the first, Toshiko Yamane was killed in the Alaska plane crash last August, which also took the life of prominent Hamilton Japanese Canadian Bob Shimada.

SPORTS

Magistrate Urges Integration of Ethnic Teams

A Toronto magistrate last Monday advocated a form of racial integration as a means of quashing outbreaks of violence in soccer games hereabouts.

"Racial feelings run high between teams and between spectators," Magistrate Taylor said in convicting two players of the Ukrainian team for assault. The field outbreak also involved fans.

"I think it would be wise for those who control the game to arrange it so that any team predominately of one nationality should have its players dispersed among other teams," said Magistrate Taylor. "Also, the names of teams should not connote any particular nationality. For the benefit of the game, they all should play together as Canadians in a spirit of brotherhood."

Commenting on the magistrate's remarks, soccer officials denied there was lack of integration in the game, citing the fact that in the National League there are players of Irish birth playing for the Ukrainian team.

PING PONG

Table tennis sessions will be held every Tuesday from 7-10 p.m. at the Toronto Buddhist Church. Everyone is welcome.

KEG NEWS

SUNDAY 10-PIN (Oct. 6): With handicap: Ken Moritsugu 623 (219), Mike Doi 618 (222), Barney Ozawa 597 (215), Tom Matsumoto 590 (237), Peter Mukar 584 (221), Joe Tsujimoto 581 (209), Alice Takata 619 (224), May Mukai 616 (218), Kim Baba 579 (198), Joan Nishimura 547 (137), Jean Nitta 542 (192), Shirley Aihoshi 538 (201), Nobby Fujimoto 529 (197).

Geo., Mas 3-1 over Barney, Kay; Ken, Mike 2-2 with Herby, May. —Y.O.

WEDNESDAY 10-PIN (Oct. 2): Joe Tsujimoto 581 (222), Maw Mori 569 (201), Jimmy Archer 558 (205), Moza Matsumoto 558 (199), Tad Tanabe 537 (195), Tuck Kataoka 530 (218), Geo. Shiozaki 529 (183), Kiyo Oka 527 (205), Bob Adachi 525 (190), Jim Burns 524 (203), Ken Moritsugu 520 (186), Kaido Shimizu 520 (182), Toru Idenouye 519 (193), Joe Ito 515 (182), Dick Aoki 511 (185), Jack Watanabe 510 (191), Scotty Amemori 505 (208), Sub Miike 504 (182), Husky Iida 503 (190), Gord Mori 501 (189), Bill Aoki 500 (184).

Ken Moritsugu, Don Yokota, Maw Mori 409 over Doc Akaye, Barney Ozawa, Kayo Shigetomi; Bill Aoki, Lou Uyede, Suzie Kitagawa, San Ariza 3-1 over Frank Kitazaki, Kaz Osaka, Dick Aoki, Tosh Muraki; Ernie Chapman and Joe Tsujimoto split 2-2. —Joe

VANCOUVER SUNDAY 10-PIN (Oct. 6): The Vancouver Nisei Mixed Ten-Pin League, now in its third season, has started rolling again. The teams are comprised of:

Caungking—Y. Uno 414, J. Yuen 295, B. Nagano 242, M. Matsuba 432, J. Nakata 505.

Amano's—R. Kunimoto 412, N. Low 395, A. Low 447, R. Inouye 386, E. Tanaka 446.

Koyanagi's—M. Kawamoto 410, A. Nomura 321, B. Kitagawa 373, T. Nomura 471, M. Koyanagi 517.

Pinbusters—J. Nagata 331, D. Kadonaga 390, M. Shigematsu 249, C. Haya 281, H. Tanaka 454.

Commonwealth Savings—E. Takemoto 428, J. Okahori 388, Y. Furukawa 307, M. Madokoro 454, M. Ikeda 449.

Mikado's—Sub Koyanagi 402, L. Natsuhara 377, C. Tanaka 304, Sho Koyanagi 365, K. Natsuhara 486.

Nagano's—S. Fukuyama 395, S. Nakamoto 303, H. Koyanagi 362, F. Saiki 331, G. Nagano 504.

Manufacturer's Life—J. Kitasaka 354, N. Yamamoto 343, J. Ito 324, T. Yamamoto 405, T. Nasu 374.

Ladies single for the day: A. Low 158; men's: M. Koyanagi 249. —A.N.

LAKEHEAD (Oct. 6): Sue Umakoshi 695 (295), Kay Nakamoto 619, Jeanne Nishimura 577, Theresa Miyata 575. Men: Lawrence Mochizuki 646, Sid Nishimura 640, Harry Nishimura 627. —L.N.

KELOWNA KAPERS

By GENNY OHASHI

KELOWNA, B.C.—Brrrrrr!!! Winter weather has hit Ogopogo-land without warning and ahead of the annual schedule. With ten degrees of frost in early October, we're almost frozen. First snowfall here came on Oct. 6.

Farmers, bundled up in heavy winter attire caught in the sudden change of nature, are in a rush storing their vegetables and fruit.

Coming of the cold season means time for the local Nisei to whip down to Kelowna Bowladrome to earn pot money (Favorite saying heard over the alleys these days is "How much you spot me, Morio?"); and the livening up of the activities of Kelowna Busseis. . .

YBA NEWS:

James Kitaura, president, taking time off from his personal business on Morrison Avenue, called an executive meeting of KYBA on Oct. 2.

In preparation for the forthcoming B.C. YBL convention in Kamloops, well-known 'Mousie' Terada has been named to head the local Miss Bussei candidate selection committee. He will be assisted by Yuki Tanemura and Mas Matsuda. Possible escort to the convention for the Kelowna nominee will be the KYBA prexy, who is also the organizer of the yet unnamed "Kelowna Nisei Men's Hasten Hitching Club". Last year's lovely Ogopogo candidate was Carol Terada.

The publication office of "The Young Buddhist", B.C. YBL quarterly publication, will be shifted to possibly Vancouver for

(Continued on Page Eight)

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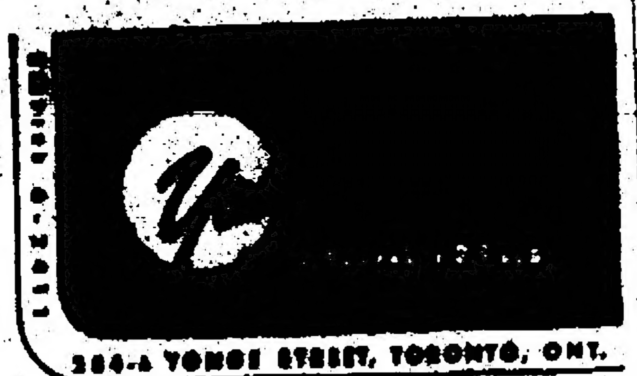

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和蘭はやし（一〇〇）

山手樹一郎

ほれた欲目には、あばたもえくぼで、そういう關平と肩をならべながら、自分は手拭を姐さまかむりにして、まるで極楽でも歩いているように、うれしい氣持なのだから他愛もない。

「ねえ、こうして二人で歩いていると、他人さまが見たらなんに見えるかしら」

「そうだなあ、なんに見ねるかなあ」

「若い夫婦者の無駄じ無、それとも好いた同士の駆落者。ごらんなさいよ、みんなうらやましそうに振り返って行くから」

「冗談いうなよ。誰が駆落者なんかうらやましがるもんか」

「そうかしら。じゃ、きっと夫婦者に見えるのね」

「侍の女房なんてものは、もっと野暮なものだ」

「じゃ、なんに見えると思う」

「さあ、なんに見ねるかなあ、ひとりは垢抜けた田舎侍、ひとりは水際立った女つぶりの姐御、へんな取りあわせだから、みんな不思議がって振りかえって行くんだろう」

「……うしても御夫婦……え三年先のことだって、夫婦約束をしたからには、夫婦じゃありませんか。夫婦に見られなくちゃ、あたしはいやだ」

「おい、そうべたべたとひっついて歩くと、色氣狂いと間違えられるぞ」

「いいわ、勝手に間違わせておきましょうよ。自分の御亭主なんだもの、引っついて歩こうと、大きなお世話じゃありませんか」

そんな調子でお万はひとりでうれしがり、あきもせず關平にからみつきながら、やがて權太坂へかかったのは午に近いころであった。そこにまむしの忠蔵が根氣よく待ち伏せしていたのである。

「あっ、あんた」

ふいに境内から出てきて行く手へ立ちふさがった忠蔵を見ると、さすがにお万もぎょっとして、關平の袂につかまってしまった。

「やあ、忠蔵か。よくお前たち無事で逃げられたな」

關平は感心して、忠蔵の顔を眺める。

「おい、ちょっとこっちへ顔を貸してくれ」

忠蔵は初めから執念の目をぎらぎらさせながら、境内のほうへあごをしゃくって見せる。

「なにか用かね」

「用があるから、こうしてここに朝から待っていたんだ」

「鼠はどうした」

「いいから、默ってこっちへこい、往來中じゃ話はできねえ」

「そうか。あんまり手間はとらんだろうな」

「話はすぐつく」

ひどく殺氣立っているようだが、關平は別にこわいとも思わないから、忠蔵がいうなりに堂の裏手へついて行った。

「大丈夫、あんた」

お万は氣違いじみた男だけに、心配せずにはいられない。

「お万、お前表で待っていてもいいよ」

「いやだわ」

とてもそんな氣にはなれないお万だ。

「ここでよかろう」

堂の裏手の林の前まで来て、忠蔵はくるりとこっちを向いてとまった。

故三男 **菊雄**（三十三歳）儀入院中の處九月廿五日死亡、葬儀の際はトロントの皆樣御多忙中にも拘らず御會葬下さいまして又御供花御香料弔電等を賜り御芳志の程誠に有難く厚く御禮申上ます。一々拜眉の上御挨拶申上ぐべき筈の處略儀乍ら紙上を借りて厚く御禮申上ます。

トロント 喪主 母 佐々木シズ
トロント 長男 佐々木港
[illegible] 佐々木[illegible]
オタワ 女婿 筆本千代人
長女 妻 利江

櫻井要藏氏（神奈川縣藤澤市出身六十九歳）が去る九月二十九日急死、十月五日ドーバーコート街のボールトン葬儀社に清水牧師司式のもとに行われた葬儀に際し多數の方々が御會葬下され有難く御禮申上ます。

主催 ト市協一世部
團体 神奈川縣人同志會

故夫 **關谷重夫**（四十七歳）儀 ビーシー州ウィリアムス・レーキ製材會社就働中の處去る九月廿日不慮の怪我を致しまして直に入院種々手當の甲斐も無く午後八時永眠しました事を生前辱知の皆樣に謹告致します。遺骸は兩親の下に持ち歸り廿四日午後八時よりレスブリッヂ市佛教會に於て河村、猫田兩開教使並に小坂、宮川兩補教士列席の下に御通夜を營み翌廿五日午後二時より同所に於て葬儀執行の際には御多忙中にも拘らず多數御會葬下され且又御供花御香典、弔辭、弔電等賜り有難く厚く御禮申上ます。實は一々參上御禮申上ぐべき筈の處多忙に取紛れ不取敢紙上を借りまして厚く御禮申上ます。

レスブリッヂ市
喪主 妻 關谷ノリ子
長男ブライアン
長女キャーロー
父 關谷太七 母 たつ
義父 福永權平 義母 浪江
兄弟、姉妹一同
親族一同
友人一同

故夫 **捨吉**（五十七歳）儀 昨年暮より健康勝れず當市病院に入院診察の結果肝臓の手術を受け一時快方に向い家族一同喜んでいましたがまた七月に病氣惡化して再度切開手術を致し百方手を盡しましたが治療や藥石の効もなくロイヤル・インランド病院にて九月十一日永眠致しました。翌十二日カムループス佛教會館に於て生田開教使並に磯谷補教士司式の下に御通夜兼告別式執行の際は御多忙中にも拘らず遠近より多數御會葬下され其の上御芳志や弔辞弔電供花等を頂きまして御懇情誠に有難く深く感謝申上ます。尚病氣中は皆樣より度々御親切なる御言葉や御見舞を頂き重ねて御禮申上ます。一々拜眉の上御挨拶申述ぶべき筈の處略儀乍ら紙上を借りて厚く御禮申上ます。

喪主 妻 竹中勝
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孫 勝 ランディー
母 竹中とめ
在日本 岩崎一彦 長女 同 春代
竹中幸作、 次女 同 美代
河内ケネー 三女 同 道子
四女 竹中和子 次男 恒雄
弟 竹中仁三郎 妻 久利子
在日本 姉 西村ちせ 同 西川さき
同 吉田さと 同 西村さわ
ト市叔父 竹中宇三郎 同 春
親族 加藤軍太郎 同 菊枝
河内義雄 同 つや
友人代表 西村喜十郎外一同
カムループス佛教會 同
佛教婦人會 同
佛教青年會 同
体育倶樂部 同

◇訪日觀光團員募集◇

「日本行きなら觀光團で」と皆樣に多大の御好評を頂き皆樣の御援助に對し厚く感謝致しております。今秋も訪日觀光團を組織致す事になりました。應募人數によりまして團費は極く安くなりますから、御友人お誘い合せ出來るだけ早く御申込下さい。
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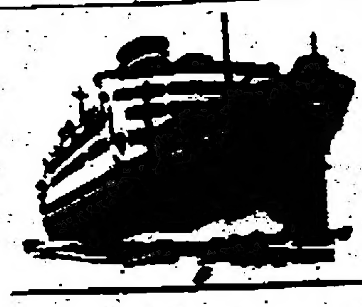
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「日本藝術」に關心
二世嬢らト大學夜學講義に

トロント大學では今冬の國大學夜學講習中に新らしく「日本の藝術」講座を設けることになり、いよいよ二十三日(水曜)夜八時よりその第一回講義を博物館内で行うが、この日本藝術講義に對し、トロント在住二世間に豫想以上の關心が示されかなりの二世、とくに二世嬢が受講することになつている。講義は毎水曜六回連續的に行われるもので、壯開敎授は十一月六日夜の講義で「佛敎哲學と日本文化の影響」について話すことになつているが、なお專門家が日本畫の實演、スライド上映など極めて興味ある講座が期待されている。參加希望者はセント・ジョージ街六五のルーム一〇九に申込むこと。

菊花と生花
十一月初め展覧會

トロント日系ガーデン・クラブ今年の菊花と生花展覧會は十一月二日と三日の兩日博物館で開催されるが、今年は菊花を作つている人も多數あり、生花の方には白婦人側も參加するので、これまでにない盛大さになるだろうと豫想されているクラブでは去る日曜日夜役員會を開いて準備したが、これには南畫家のミス・ピゴットや生花の方のミセスウイルソンも出席した。

ガアナ國の藏相 米國で差別さる

【ニューヨーク發】ワレントンの國際銀行會議に出席中の新獨立國ガアナの藏相ギベデマ氏が黒人秘書とともにデルウエ州ドーバー市内のレストラントに立寄り、オレンジ・ジュースをオーダーしたところ、紙袋につつんで出されたので理由を問うと「ここで黒人は食事することは許されません」と主張するので、藏相は身分をあかしたがダメ。結局そのまま立ち去つたが藏相は米政府に嚴重抗議するといつている。

二人目の女外交官生れる

【東京時事通信】日本で二人目の女性外交官の卵が六日誕生した。七月と九月の二回にわたり行われた外交官領事官試驗に見事合格した東大敎養學部敎養學科眞野久美さん(二二)がその人、東京高等裁判所の判事眞野英一さん(四八)の次女である。試驗に應募者五百名で三十四倍の難關だつたが、眞野さんは見事十五人の外交官候補者に選ばれたもの女性の合格者は昨年八月アラスカの航空事故でなくなつた山根敏子さんだけだつたから、結局日本でたつた一人の女性外交官ということになる。

海外移民三万人の寄與
和歌山縣で經濟効果調査終る

【和歌山發】和歌山縣では外務省の依頼を受け同縣から海外に移住した移民三万人について縣下の經濟面にどのように寄與しているかの經濟効果調査を行なつていたが、このほどまとまつた。

△これによると海外移住者から縣内に送金される貴重な外貨は年々増加、年間一億圓にも達しようとしており、海外移住は外にもあらゆる面で同縣に貢獻していることが明かになつた。和歌山縣の海外移住熱は明治以來のものであるが、移住先はアメリカ、ブラジル、カナダ、メキシコと南洋方面であるが、一世だけで既に三万人、これに正確な數は判らないが二世を加えれば五万人は下らないと見られている。

△先づ移住者が人口に與えた影響を和歌山松江地區にアメリカ村として名高い日高郡美濱町地區、西ムロ郡串本町、田並村の三地區とも現在人口合計は一万九千でもし移住者がなかつたとすれば現在人口はこの外に四千人を増加することになり、人口密度に悩むのはもちろん失業者も必然的に多くなる。

△また縣經濟界に與えた利益としては和歌山縣の特産物であるネル、織物、ミカンなどの輸出振興にも側面から大いに寄與しており、縣財政に與ねた利益を見ると直接海外移住者から縣市町村に對し寄附されて來た金額は廿五年から現在までで三千九百九十万圓、これはアメリカ移住者が七割まで占め、ブラジル、カナダ、メキシコがこれに續いている。

△縣内に住む家族や銀行に預金送金している外貨の額は廿五年から卅一年まで三億圓を輕く突破、年々増加の傾向にあり、本年度などは一億圓にも及ぶのではないかともみられている。

農繁期を越ゆ

【カムループス發】當地のトマート・キャナリー二つとも先週で製罐を終了したので、農家も多忙期がすぎてこれからは少量のキャロット、アニオン、ポテート等の收穫に移り、十月末までにはこれも終る見込み。

本願寺の野々村師
來週火曜日夜にト佛敎會で講演

カナダ佛敎々團が特別招待した本願寺出版部長、傳導部長等の要職にある野々村揚劍師はシカゴ方面からトロントに來られ

十月十五日(火)午後八時
から佛敎會に於て

講演することになつた。同師はマニトバ、アルバータ、ビーシー敎區と順次巡敎する筈。

感謝日の禮拜

來る十月十三日は全國感謝サンデーと制定されているが、ト市日系合同敎會では特別の家族禮拜を執行してこの日を祈る。眞次神學生が助式し二世唱歌隊の合唱があり清水牧師によつて洗禮式が行われる。

岩崎嬢に奬學金

【晩市發】ビーシー市協のビーシー大學入學奬學金は今年は晩市のエミー岩崎嬢が受けとることに決定したとビーシー大學當局よりビーシー市協會長(齋田ドクター)に先週通知があつた。市協奬學金に對し岩崎嬢とローズベリー出身の横山ケンジ君が申請したが、大學當局では學業成績によつて岩崎嬢に贈ることになつた

家の造作、ペント塗り、壁紙張り替え等の仕事に應じます。電話午後五時以後、エルイー五一〇五七四に御相談下さい。

結婚御挨拶

高橋 敏夫
兒玉 昭江

右兩名儀かねて上高原儀雄様御夫妻のお世話により婚約中の處去る九月廿一日トロント佛敎會に於て壮開敎使司式の許に結婚式を擧行引續き金龍樓に於て些か披露の宴を催しました際は御多忙中にも拘らず御臨席の榮を賜り且つ過分の御祝儀祝品祝辭祝電を頂き有難く厚く御禮申上ます。尚今後共兩人に對し御指導と御交誼の程お願い申上ます。

ト市 母 高橋スガ
父 兒玉末吉
母 マサ

結婚御挨拶

竹田 修治
坂本 靜枝

右兩名儀豫て婚約中の處九月廿一日日系合同敎會に於て清水牧師司式の下に結婚式を擧行引續きキング・エドワード・ホテルにて些か披露の宴を催しました際は御多忙中御臨席の榮を賜り且過分の御祝儀祝品並に祝辭祝電を頂き御芳志の程を厚く御禮申上げます。尚今後共兩名に對し一層の御交誼と御指導を賜りたく紙上を以て御禮旁々御願い申上ます。

トロント市 父 竹田熊三郎
母 ツネヨ
同市 父 坂本忠義
母 町惠

結婚御挨拶

大倉 正男
伊藤美江子

右兩名儀豫て婚約中の處九月二十八日ト市カールトン街合同敎會に於てフインレー博士司式の下に結婚式を擧行、引續き金龍樓で些か披露の宴を催しました際は御多忙中態々御來臨下され且又過分の御祝儀祝品祝辭祝電等賜り有難く厚く御禮申上ます。なお兩人に對しまして今后ともよろしく御交誼御指導の程伏して御願い申上ます。

ハ市 父 大倉喜一
母 カツ
ト市 父 伊藤重吉
母 すが

カナダ佛敎々團特招講師

野々村揚劍師講演會

十月十五日(火)午後八時
トロント佛敎會に於て

野々村師は奈良縣出身で、大日本佛靑連盟常任理事本願寺出版部長、傳道部長、滋賀敎區敎務所長等の要職に在る人です。
皆様の御來聽を切望いたします。

◎秋の組合せ書特賣
讀書の秋に備えて良書のみの二部一括賣り

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苦樂の園 吉屋信子 一、七五([illegible])
幼少時代 谷崎潤一郎 二、〇〇(三[illegible])
蕃地(新潮賞) 坂口零子 一、七五([illegible])
この子に幸を 小野武雄 一、二〇([illegible])
孤獨の人 藤島泰輔 一、五〇([illegible])
映畫女優 入江たか子 一、三五([illegible])
若い詩人の肖像 伊藤整 一、九〇([illegible])
さゝなみ日記 幸田文 一、三五([illegible])
感傷夫人 伊藤整 一、七五([illegible])

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同 (小) 同 [illegible]
切り松たけ 同 [illegible]
黑豆煮 同 [illegible]
里いも 同 [illegible]

大陸家庭[illegible]
トロント市西ダンダス街六一八
電話 イー・エム六ー五五八[illegible]

キッと御満足出来る
フルヤのフルコ印[illegible]

△竹の子 大罐一七〇仙 中罐[illegible]
△松茸水煮 八五[illegible]
△燒松茸 三五[illegible]
△フキ水煮 三五[illegible]
△ゴボー水煮 四五[illegible]
△五目飯の素 四五[illegible]
△赤飯の罐詰 五〇[illegible]
△松茸飯の罐詰 六〇[illegible]
△白タキ水煮 六五[illegible]
△貝柱水煮 七〇[illegible]
△日本カニ水煮 五五[illegible]
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隨筆

週末旅行の記（三）

梅月生

話しずきで世話役

江畑興悦君は世話ずきである、と言っては大變失禮な言い方になるが、實際よく世話をしてくれる。ずっと、割合に自由な時間を持って來た人だからそれが出來るのでもあろうが、それだけでは世話役はつとまるものではない。親切心があればこそである。

モントリオルに行く日本の人で、彼の厄介にならないものは先ずないと言ってよいくらいであろう。戰後カナダに日本の大使館が出來る前の、在外事務所長の成田さん（現パキスタン大使で、目下國連總會に日本代表として出席し、荻原大使と共に活動中の成田勝四郎氏）の頃から今日まで、それがつづいているのである。私もこんど三日間のモントリオル滯在中の二た晩は彼の家にとめてもらい、大方の時間は彼について廻り、非常な厄介をかけた。御親切を深謝します。

現在彼は、江商株式會社モントリオル支店のセールスマンか嘱託のような立場で、可なり氣ままな仕事をしているように見られるが、そんなことから私は幾度もそこに出はいりし、同じビルヂング内にある第一物産や兼松商會のオフィスにも案内してもらった。江商は四年も前から、日本の商社として第一番に店を開いたのであるから、すでに地盤も出來ているのであろう、社員も多數だしなかなか活動しているように見えた。三橋支店長は十月半ばに大阪の本社に歸ることになって、後任の吉田さんがもう仕事をはじめている。

カーデナルを訪問する前に、遠藤領事とここで落ち合うべく暫らく待っている間に、カウンターの上にあった大阪發行の「日刊纖維經濟新聞」というものを取り上げてみたら、一面の餘錄のような欄に

方丈の居間にもありぬ
竹夫人

という俳句があって、この「竹夫人」（支那では抱籠と呼ぶそうだ）とは何のことかを説明してあった。これは竹で圓筒形の籠を編んだものを、むし暑い夏の夜に抱いて寢るものだという。「めしを食わぬ夫人」というわけで、夏は重寶なもの、方丈さまでもこの「夫人」を抱いて寢るので、こんな句も出來たのだとある。何んでも印度から始まって南方全域にひろがって愛用されて居り、日本には支那から渡って來て、僧の愛用品となったものだそうで、これと似たものに、僧侶が手頸に竹籠の筒をはめて、夏のケサがべとつかぬようにするものがあるとも書いてあった。

織物と「竹夫人」。全然關係がないことではないが、全面、市場の樣子や商況を報じている經濟新聞に、こうした息ぬきみたような記事をちょっぴりはさんでいるのを興味ぶかく思った。こんなことからも、商品には新らしい思い付きが湧いて來るのであろう。

江畑君は話しずきでもある。そしてなかなかうまい。彼と座し又は歩いていると引つきりなしに話をきかされる。よくもこんなに話題があるものだと感嘆させられるほどである。

前に打合せてあったカーデナル訪問の時間に少し早かったので、館の前の公園のベンチに私たちは腰をおろした。途端に江畑君は、昔、昔のバンクーバー時代の話をはじめた。筆者のボス撤退運動の一くさりから鈴木さん（故鈴木悦氏）に教えられた協同組合運動の精神を商店の共同仕入組合に生かし、毎農者の出荷統制にも及んだことを、誰れ彼れの人と為りも加わて語るのであった。

江畑君は私よりも二つ三つ若い筈である。鈴木さんの智慧をかりにきた江畑君と鈴木さんのところではじめて會ったのは、もう三十七、八年もの昔であるが、その頃の彼は、まだ半パンツでもなかったろうが、そういう感じを受けた。目のくるくるした丸ぽちゃの「紅顔の美少年」であった、と私も茶々を入れた。お互に髪が半白以上になった今から思えば、ずいぶん昔のことではある。あの頃から知っている江畑君である。

日本の男を世界に出せば（三）

厚かましい中年男

「少なくとも、私の知っているかぎりの日本の若い男性は、ほんとうにりっぱだと斷言できます。しかも、その才能、教養、趣味、世界のどこに出しても、絶對にヒケをとらないと思います」

と、フランス大使館の秘書ヒビカール孃の場合はます賞贊して、

「ところが、その若い男性がひとたび中年、あるいは四十歳をすぎると、ああも厚かましく、人が變ってしまう[illegible]ことでしょう。例をあげたらきりがありませんが、あの電車内でのヨッパライなども、中年の男性が多いようですね」

と、耳が痛い批判。

「しかし、若い男性の中には、あまりにも消極的すぎるむきもあるようです。つつしみ深いということと、消極的すぎるということは根本的に違います。とくに女性への態度にこれがあきらかです。若い男性は、相手の女性に對して、もっといい意味の興味をもたなけ[illegible]ね」

たとえ[illegible]相手、職業、家庭、教養、趣味など、その女性のすべてに興味を持つことが、男性の誠實さや、思いやりを示すものだという。この男性の思いやりについては、リーダーズ・ダイジェストの英文版支配人のパワト・ベソン女史も、

「私のみた幾組ものアベックは、多分愛情の表現が足らないようです」

と、いっている。また女史は、

「しいていわせてもらえば意地っぱりでがんこだということです。何かというとすぐ顔が立たないといいますが、古い感覺ですね」

と、[illegible]多分に義理人情と顔の世界に住んでいるこの國の男性たちを批判した。

人事消息

■結婚

▲トロントの高橋スガ氏息敏夫氏と兒玉末吉氏夫妻息女昭江さんは上高原鐵雄氏夫妻の世話で九月二十一日トロント佛教會にて辻開教使司式の下に婚結式を擧げ金龍樓で披露した。

▲トロントの竹田熊三郎氏夫妻息修治氏と坂本忠義氏夫妻息女静枝さんは九月二十一日日系合同教會に於て清水牧師司式により結婚式を擧げキング・エドワードホテルにて披露、ニューヨーク方面に新婚旅行した。

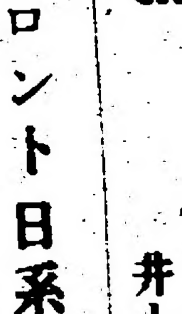
▲トロントの伊藤重吉氏夫妻息女美江子さんとハミルトンの大倉喜一氏夫妻息正男氏は九月二十八日ト市カールトン街合同教會でフィンレー牧師司式結婚式を擧行後金龍樓で披露、モントリオル方面へ新婚旅行した。

■死亡

▲レスブリッジの関谷重夫氏（三七）はピーシー州ウィリアムス・レーキ製材所に就働中九月二十日負傷、入院手當の甲斐なく死去、廿五日レスブリッジ佛教會において河村、猫田兩開教使と補教士司式で葬儀を執行した。

▲オタワの佐々木シズ氏三男菊雄氏は九月廿五日死去

トロント佛教會
十月十三日 午後二時
バーサスト街九一八
「永遠の生命を得る」
辻開教使



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（聖アンドレ教會）
電話エルイー五五〇四六
十月十三日（日曜）
午前十一時
早禱式
「勤勞の收穫」
今井牧師

日系人合同教會
クイン街西七六五
十月十三日午前十一時
感謝の家族禮拜
「キリスト信者の感謝」 清水牧師
●日曜學校 午後二時半
●聖書と祈りの會 毎水曜日午後八時

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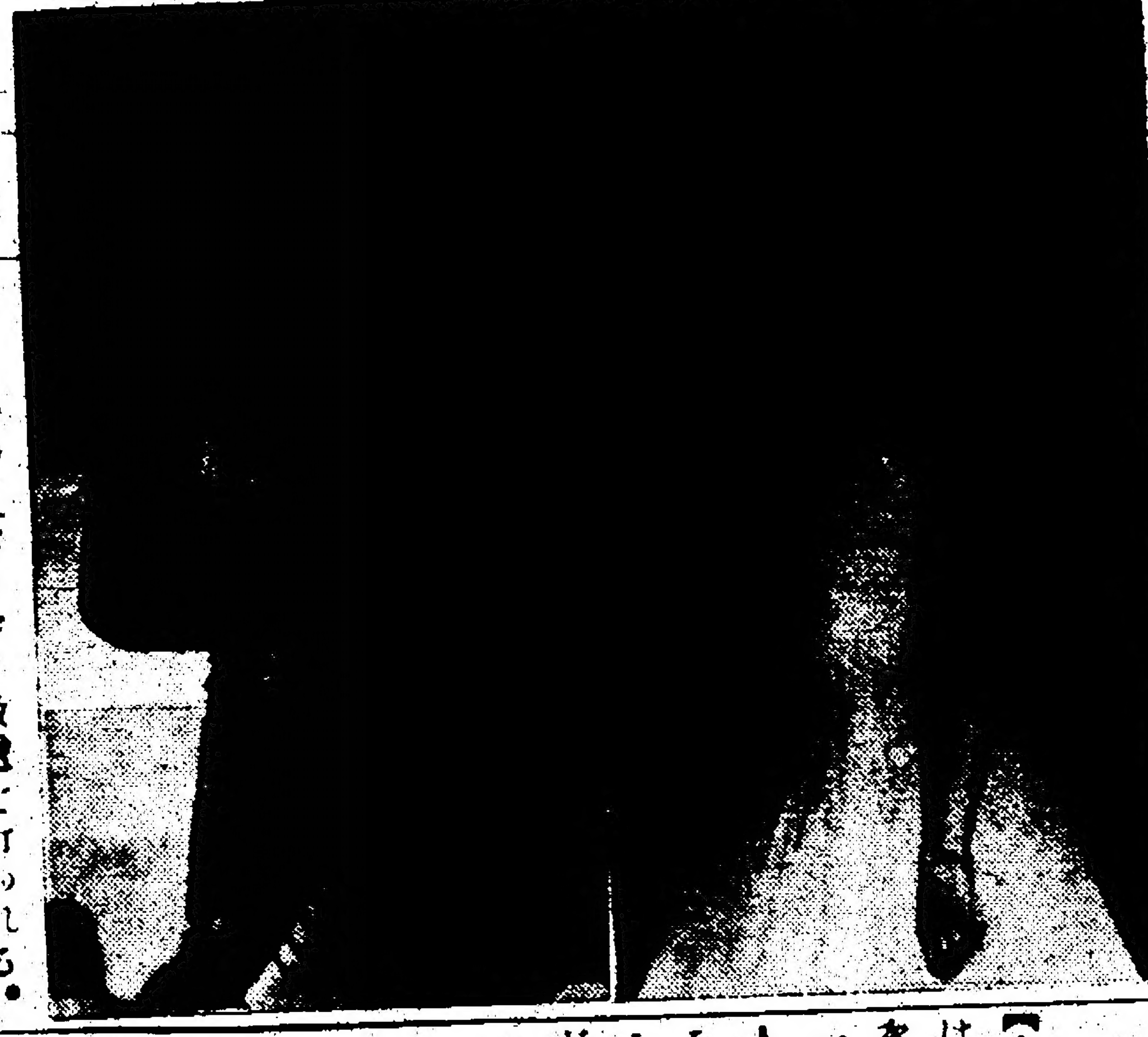
女王自ら議會を開會さる

歴史上初めての儀式を月曜全國的テレビ放送

カナダの女王、エリザベス二世陛下は十月十四日午後三時、カナダの第二十三議會を正式開會される。國王が自らカナダ議會開會を宣されることは今回が最初のことである。女王はフイリップ殿下をしたがえられ、國會議事堂へ壯嚴なる行列で向われ、平和塔の階段で閲兵、それより上院議院に進行され、上下兩院議員の歓迎をうけられてそこで勅語を朗讀される。この情景は全國的にはじめてテレビおよびラジオ放送される。この儀式に先立ち、十四日午前十時四十五分、女王と殿下は總督邸で外國使臣を引見されるので、國連本部で活躍中の荻原大使も今土曜オタワに歸り、女王のご滯在が終つてからニューヨークに戻る豫定である。



女王が演説

日曜夜九時に

女王は土曜午後四時半にオタワの空軍飛行場にご到着總督邸におとまりになり、日曜午前中は休戦記念碑に花束をささげられ、教會サービスにご参列、夜九時からカナダ國民にテレビおよびラジオ放送を行われる。十四日は議會開會式にのぞまれ、十五日はハルご訪問、十六日正午米國向けてご出發という日程になつている。シービーシーではカナダ政府の許可を得て、テレビ・キャメラを今回はじめて議會議場内に備えつけ、女王と殿下のご動作をキャメラでとらえることになつた。

ネール首相談

【東京時事通信】ネール首相は今週内外記者團と會見、次のように語つた。

一、人工衛星の成功により人類は新しい時代に入つたことをさとらねばならない。このような時に軍事同盟など時代おくれだ。

一、外國軍隊が駐留しているということはどんな國にとつてもよいことではなく、その意味でソ連軍はハンガリアから撤退すべきである。

一、中共承認問題についてはインドは中共を承認しているが、世界には國府を認めている國もある。それはその國の外交政策によつて違うのだ。

一、われわれが平和共存を唱えるのは世界には平和か國際紛争しかあり得ないからだ。

米加了解達す

小麥問題

【ワシントン發】米加兩國政府首脳者による經濟會議が今週で終つたが、その結果カナダ小麥の對外輸出にとつて目の上のコブとなつていた米國の餘剰小麥の對外處分につき、米國は今後、餘剰小麥はカナダ小麥のジヤマにならないように、今までのバーター制を復活しないとの約束を得た。そのかわりカナダは米國からの輸入を控えて英國からそれだけ更に買うという方針だつたのを、そのままとして英國に對する優先的關税レートを擴大しないことを確約した。

話がうますぎる

綿製品の一手買取機關の設置

【東京時事通信】業界筋によると、このほどカナダ政府はカナダ駐在荻原大使に對し、日本綿製品に對する一手買取機關の設置案を提言したもようである。このため日本側は近く渡米する綿糸布輸出組合小杉專務理事がカナダに立寄るまでに日本側の態度をきめてカナダ側に回答したいとしており目下通產省が中心となつて業界の意見をまとめているが、カナダ向け綿製品についてはすでに割當制が實施されており、安賣りの懸念は全くないので買收機關設置は無意味であるとして大勢は反對意見に傾いている。しかしカナダ側は買取機關の設置に同意すれば、日本側の悩みのたねであるダンピング調査の廢止などの條件をつけているので、通產省としても急には態度を決められず、苦慮しているもよう。

これに就てトロントの一日本商社代表者は『一手買取機關ができれば、もつと多く綿製品を買うことができるし、ダンピング調査は廢止してやるなどと、あまりにうますぎる話だから、その手にうかうか乗つてはいけないと思うんですが——と反對的意見を述べている。

比島人を差別

日本旅行制限

【マニラ發】フイリピン政府は十日、フイリピン人の日本旅行を制限した。東京の消息筋によると、東京においてフイリピン人が差別待遇をうけているとの情報が多いので、この措置に出たものである。

人工衛星を撮影

カナダの天文學者が成功

【エドモントン發】去る四日から地球の周圍を時速一万八千マイルでまわつているソ連が打上げた人工衛星はすでに七十回以上も地球をまわり、實に二百万マイル以上も空中を飛んでおり、まだ強力な電波を放つているとのことであるが、その人工衛星をエドモントン市東方七十哩のエユーブルックにある連邦氣象觀測所の天文學者アーサー・グリフン氏がカナダではじめて寫眞にとることに成功したと今週發表した。この貴重な寫眞は人工衛星に關する研究をつづけている米國へ送られることになつている。

世界最大のダム

ビーシーで計畫

【晩市發】スエーデンの事業王ウェナー・グレン氏とビーシー州政府協力の下に世界最大の水力發電開發を州内ピース河上流に行うとベネット州首相が今週發表した。それによるとピース河に一大ダムを設け、長さ二百六十マイルの人工湖水をつくり水力發電を計るプランで、一九六四年までには送電の豫定。起工は一九五九年末までとなつているので、心配されたフレザー上流のダム建設はこの計畫で助かることになり、鮭漁業界はほつとしている。

半數は不合格

オ州交通省が今週明らかにしたところによると、今年八カ月間内にテストをうけたドライヴ・ライセンス申請者のうちほとんど半數は不合格者だつたという。道路テスト三三五、七二六のうち不合格數は一一、六二三であり、筆記試験に失敗した者は不合格者の一五・一パーセントとなつている。

二年毎に百万人

—カナダ總人口の增加數—

【オタワ發】オタワ統計局の推定によると、カナダ總人口は來年四月までには千七百万人に達するとみている。昨年九月一日より今年の九月一日までの一年間の人口增加は記錄的な五十五万二千人でこの大半は移民である。統計局ではここ數年來の人口增加數をたどり、今後もこの調子で增加するとすれば、カナダの人口は毎二年毎に百万人宛ふれていくことになると見積つている。

判決を留保

ツガボー强制教育

【ビクトリア發】九歳になるツガボー學童が强制的にニユー・デンバーの學校で敎育をうけているのは人權蹂躙で、州政府の越權行爲であると、その子供の兩親が州政府を相手取り訴訟を起したケースは今週州控訴院で審議されたが、判決は五名の判事により留保された。ツガボーの兩親は「憲法によりカナダ内のすべての者は信仰の自由を持ち、子弟をいかに敎育するかは各個人の權利である」という立場で訴えたのであるが、州政府側では兒童保護法というものをタテにとつて、正當な敎育をうけさせない兩親から子弟を自由にして敎育を與える權利をもつていると主張しているのである。

嵯峨根博士を外務省參與に

【東京時事通信】外務省は今週、日本原子力研究所[illegible]を外務省參與に任命した。これは最近、原子力[illegible]進、とくに原子力[illegible]などに關する國際協力の必要性が增したことに對處してとられた措置である。

アイクと朝食

黒人藏相愉快

【ワシントン發】[illegible]アナの藏相ゲベデマ氏が[illegible]ストラントで食事を[illegible]れた事件（本紙[illegible]）で[illegible]アイゼンハワー大統領は[illegible]いに遺憾とし、早速、同氏を朝食に「是非朝食を共にして頂きたい」と招待した。これに應じた同藏相は、食事後「大統領はその事件を大變氣の毒に思つていますが、大統領と食事を一緒にしたことで、その不快さはとんでしまいました」と朗らかに記者團に語つた。

はなし

△ワールド・シリーズも遂にミルワーキー・ブレーブス軍が七回戦で勝ち、五年ぶりではじめて選手權を獲得した。ミルワーキー市は上を下への大騒ぎで勝利を祝つているという。

Personal Notes Across Canada

Marriages

TAKEDA-SAKAMOTO

Toronto

Sept. 21, 1957, at the Japa- United Church, Shizuye o, daughter of Mr. and Tadayoshi Sakamoto, be- the bride of Johnny Shuji son of Mr. and Mrs. Ku- ro Takeda. Rev. K. Shi- fficiated.

ption was held at the King Hotel. The newlyweds their honeymoon in New

* * *

TAKAHASHI-KODAMA

Toronto

Kodama, daughter of Mr. Mrs. Kodama, and Toshio ahashi, son of Mrs. Suga Ta- ahi, were married on Sept. 1957, by Rev. T. Tsuji at the nto Buddhist Church.

ception was held at the Gold- Dragon. Sewanin were Mr. Mrs. Tetsuo Kamitakahara.

* * *

OKURA-ITO

Toronto

The marriage of Miyeko Ito, ughter of Mr. and Mrs. Jukichi of Toronto, and Masao Oku- son of Mr. and Mrs. Kiichi Okura of Hamilton, took place Sept. 28, 1957, at Carlton Street United Church. Dr. Find- ay officiated.

Following the reception at the Golden Dragon, the couple went to Montreal for their honeymoon.

* * *

IKEDA-TERAKITA

Lethbridge, Alta.

The marriage of Momoyo Kay Terakita, daughter of Mr. and Mrs. Masao Terakita, and Mitsu- ru Mits Ikeda, son of Mrs. Yuki Ikeda of Calgary, took place on Aug. 17, 1957, at the Lethbridge Buddhist Church. Rev. H. Nekoda officiated.

Reception was held at the Lo- tus Inn. Sewanin were Mr. and Mrs. Inosuke Nishikawa and Mr. Moichi Kosaka.

SASAKI-ARAI

Toronto

Mary Machie Arai, daughter of Mr. Sadakichi Arai, became the bride of Robert George Sasaki, son of Mr. and Mrs. Shigeru Sasaki, on Oct. 5, 1957, at St. Anne's Anglican Church. Rev. Ken Imai officiated.

Reception followed at Scott's Restaurant.

Births

Mr. and Mrs. Tom Hayakawa (nee Betty Kai) are happy to announce the birth of a daughter, Linda, on Oct. 6, 1957, at the Toronto General Hospital.

Obituaries

HIKICHI

G. Hikichi, 61, died on Sept. 26, 1957, at the Vernon Jubilee Hospital. Funeral services were held Sept. 28.

* * *

NAGATA

Kenichi Nagata, 73, passed away at his home in Toronto on Oct. 2, 1957. Otsuya and funeral services were held at the Toronto Buddhist Church on Oct. 4, conducted by Rev. T. Tsuji.

* * *

SASAKI

Kikuo Sasaki, 33, third son of Mrs. Shizu Sasaki of Ottawa, died Sept. 25, 1957, in Ottawa. He is survived by his mother and two brothers, Minato and Noboru Sasaki of Toronto.

* * *

SEKIYA

Shigeo Sekiya of Lethbridge died at Williams Lake, B.C., after a fatal sawmill accident on Sept. 20, 1957.

Funeral services were held at Lethbridge Buddhist Church, conducted by Rev. Y. Kawamura and Rev. H. Nekoda.

Thirty-seven-year old Sekiya is survived by his wife, Noriko, son, Brian, daughter, Carol, and his parents, Mr. and Mrs. Tashichi Sekiya of Lethbridge.

CHURCH NOTES

QUEEN STREET UNITED

National Thanksgiving Sunday will be observed by the Japanese United Church in Toronto at a bilingual Family Service this Sunday morning, Oct. 13, 11 a.m., at Queen Street Church. The Nisei Choir will render a Thanksgiving Anthem, Mr. Kenneth Matsugu will deliver a short message in English, and Dr. K. Shimizu in Japanese. Sacrament of Baptism will also be administered.

* * *

BUDDHIST SPEAKER

Rev. Yoken Nonomura of the Honganji in Kyoto will speak at the Toronto Buddhist Church this Tuesday, Oct. 15, 8 p.m. Specially invited by the Canada Buddhist Federation, he will tour Manitoba, Alberta and B.C. after the Toronto meeting.

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CALENDAR

OCTOBER

12—Toronto. Nisei Sooners' Benefit Raffle and Dance sponsored by Club Ami at Toronto Buddhist Church 8.30-12. 75 cents.

12—Toronto. NSC Welcome Social for McGill Campus Club 8-12 at Armadale hall, 1331A Dundas West.

12-13—Kelowna, B.C. B.C. Nisei Keg Tourney at Kelowna Bowladrome. Wind-up Dance and Banquet on Sunday night.

13—Winnipeg. Buddhist WA Bazaar 12-5 p.m. at Buddhist Hall.

19—Winnipeg. Manitoba Japanese United Church WA Autumn Tea and Bazaar, 2-5 p.m. Knox United Church.

19—Montreal. United Church WA Bazaar.

19—Toronto. Japanese United Church First Fall Fair 2-8 p.m. at Queen Street United. Japanese dinner.

25—Vancouver. Nisei Fellowship Hallowe'en Dance at Arlington, 1:30 West Broadway. 9-1. 75c.

25—Kelowna, B.C. KYBL General Meeting Hallowe'en Social 8:30 Bold[illegible] Ave. Hall.

26—Montreal. Bussei concert.

NOVEMBER

2-3—Toronto. Toronto Japanese Garden Club annual Mum and Flower Show at Royal Ontario Museum.

9—Toronto. Buddhist Bazaar at 918 Bathurst St.

9-11—Kamloops, B.C. Third annual B.C. YBL Convention; Convention Ball featuring Miss Bussei contest; Bowling tourney.

22—Toronto. Nisei Students Club Autumn Nocturne at Polish Alliance Hall.

22—Kelowna, B.C. KYBA Sixth Annual General Election.

30—Toronto. TYBS Musical Talent Revue.

30—Kelowna, B.C. Bukkyo-kai 25th anniversary Concert and Shibai at Buddhist Hall.

DECEMBER

21—Winnipeg. Manitoba JCCA Xmas Ball at Curtis Hotel, East Kildonan.

TYBS Lists Rules For Talent Revue

The Toronto Young Buddhists' Society presents its 11th annual production of the Musical Talent Revue on Nov. 30.

This year contestants will be competing in three different age groups—12 years and under; 13 to 16 years; and 17 years and over. Winners of the three prizes will be decided by public appeal by means of an applause meter.

Candidates will be restricted to those of Japanese origin, and those who have appeared as guest performers at previous TYBS productions will not be eligible.

Anyone who is talented in anything pertaining to music (and who is unrestricted by the above rules) is welcome to enter. Candidates must provide their own accompanists. In vocals, all contestants will sing different selections. If more than one contestant selects the same song, the first one submitted will be accepted and the other will sing the alternative selection. This rule also applies to instrumentals.

Candidates are asked to fill out the printed entry form below, and mail it to the TYBS Concert Committee at 918 Bathurst St.

CHINESE TOUR TO AID UA

For the second consecutive year, the Chinese Canadian Association, which encompasses all the activity groups in the Chinese community, will sponsor a Night in Chinatown with proceeds going to the United Appeal.

On October 21, 22 and 23, guests will assemble at 5:30 p.m. and at 7:30 p.m. at the Sai Woo Restaurant, 123 Dundas St. W. for a Chinese dinner supreme and a tour of Chinatown. The special menu includes Bird's Nest Soup (which takes three days to prepare), deep fried shrimp with lobster sauce, chop suey made of sea food, fish filet with greens, deep fried duck with pimento sauce, sweet and sour spare ribs, rice and Chinese tea. Hostesses, one of which will be a every table for ten people, will escort the group on the tour following the dinner. It will take approximately two hours. Highlights of the tour will be visits to a Chinese tailor, one of the Associations (Lums, Wongs, or Kwongs), the Chinese National League headquarters, the Chinese United Church, a Chinese herb store, a Chinese bean factory where bean sprouts are made, a Chinese gift store, grocery store and a Chinese press.

Over 100 people in the Chinese community will be involved in making this event a success. This includes 80 hostesses who are Chinese business girls, nurses, teachers, office workers, university students, physiotherapists, and housewives. Tickets at $3.50 per person may be obtained at the Mike Harris agency at the Prince George Hotel. It is expected that close to 1,500 people will take advantage of the opportunity to get a close-up look at Chinatown.

U of T NSC NEWS

McGILL WEEKEND: A group from the McGill Campus Club were expected to make a trip to Toronto for the Varsity Blues-McGill game this weekend. The Nisei Students Club has planned a welcome and get-acquainted social at Armadale Hall, tonight at 8 p.m.

AUTUMN NOCTURNE: Remember that Friday, Nov. 22 is the date for the Autumn Nocturne at Polish Alliance Hall.

NEW EXECUTIVE: President, Gerry Masuda (IV SPS); vice-president, Sam Misumi (III Dent.); treasurer, Joe Yonemitsu (II SPS); corresponding secretary, Kay Morino (II Pharm); recording secretary, Kay Baba (II POT); social directors, Jim Sasaki (IV SPS) and Isabelle Shimano (IV Nursing); cultural director, Vic Sakamoto (III SPS); past president Tom Imada (Pro Forester).

* * *

BUDDHIST BAZAAR

The annual Toronto Buddhist Church Bazaar will be held Nov. 9. Chairman Jack Shimizu proudly announces that it will be bigger and better than in previous years. In fact, many articles were specially imported from Japan for this occasion.

* * *

MAKES SURVEY

GRAND FORKS, B.C.—Joan Fujimoto of Grand Forks High School recently made a survey on the whereabouts of last year's GFHS grade 12 class.

It was found that five of 17 students are attending UBC; Yasuko Kondo works for the Grand Forks Credit Union and Margaret Okamoto is in Vancouver.

TORONTO BUDDHIST CHURCH 918 Bathurst St

SUNDAY, OCTOBER 13, 1957

10:30 a.m., Sunday School
11 a.m., English Service
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Rev. T. Tsuji

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SUNDAY, OCTOBER 13, 1957

11 a.m., Junior Congregation
11 a.m., Thanksgiving Family Service
"THANKSGIVING MESSAGE"
Mr. Kenneth Matsugu, English; Dr. K. Shimizu, Japanese

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● CounterPOINT

By KEN ADACHI

A Search for God

War is hell. It is filled with bile-green disembowelments and maggoty corpses. And, in between, moments of "truth" at the point of a fixed bayonet. Or so the novelists have been trying to tell us for a long time. Hemingway, perhaps the most widely read expositor of war, tells us that there is no dignity in warfare, that abstract words such as glory, honor, courage, or sacred are obscene. And the hair-on-the-chest school of modern war fiction has played many variations on the theme to the muscular accompaniment of ringing cash-registers. From Norman Mailer's **The Naked and the Dead** to James Jones' **From Here to Eternity,** which have unacknowledged debts to pay to Hemingway, there is a gratuitous insistence upon horror and terror, upon the events and surfaces rather than the motives underlaying conduct. Reading war novels used to be fun, but by the time the author has dissected the last maggot, the residue is a vast depressing mess—the quasi celebration of war as a wallowing in ennui and sex.

Shohei Ooka's recent novel, **Fires on the Plain,** out-harrows the previous harrowing war fiction which I have read; but, at the same time, it goes beyond the conventional and Hemingwayesque rhetoric that war reduces men to their simplest elements—fighting, eating, drinking, and making love. Ooka has a try at solving the problem of the true nature of man and the eternal paradox of human existence. It is a good try, and that is no condescending phrase but an exact statement of quality. Men like Tolstoy covered a great many more pages than has Ooka, in their pursuit of somewhat similar problems: What happens to men in war? Why do they act in the manner they do? Who is really responsible? And if they did better than he, one reason (among others) may be just that matter of space and extension.

Here is this fellow Private Tamura, tubercular and hence expendable, an infantry soldier in the retreating Japanese army on the Phillipine island of Leyte. He is thrown out from his unit, given six potatoes, and cast adrift in the jungle. An attempt, with other aimlessly wandering men, to slip through the American lines fails. Tamura is faced with the exquisitely slow torture of starvation. Should or should he not eat the flesh of Japanese corpses? When finally he attempts to hack off some flesh with a bayonet, his left hand compulsively grips his right and saves him from cannabalism. He becomes subject to hallucinations, fancies himself an angel enjoined by God to eat no living thing. But he is trapped, half-unwittingly into cannabalism. The shock leads directly to madness. Six years later, home in Japan, Tamura writes a book in an insane asylum. He is trying to find out what he is, and what is the nature of the moral universe.

Into these two hundred pages Ooka has packed a mass of macabre violence, and a vital gallery of minor players headed by the skeletonal figure of the almost Hamlet-like Tamura. Tamura lives and thinks, there is no doubting him. The strength of the book is in his wrenching gestures at living and dying, in the necessary struggle for survival, of supporting himself physically in nature. It is this that gives the novel its primitive vitality, its burning authenticity. There are single moments that burn brightly in the memory: Tamura, too weak to climb the coconut-laden trees, clinging to the tree-trunks, and [illegible] the unattainable fruit with the craving he had felt in the past for some woman whose body and spirit were unattainable; Tamura gazing at the leeches that clung to his skin during a rainfall: "these delightful, flat-headed, emerald worms, who sucked my blood as I slept, were forthwith added to my menu"; a barefoot Japanese running wildly from another soldier who hungered for his flesh. And perhaps the most bizarre of these episodes: Tamura is running from the explosion of a grenade, when he feels a fragment rip a piece from his shoulder: "I quickly picked up the morsel, wiped off the dirt and popped it into my mouth. There could certainly be nothing wrong in eating my own flesh." Here, then, is experience with the bite of on-the-spot reportage.

The weakness of the book lies in its hazy metaphysics. As Tamura stumbles over the pit of writhing men, he asks himself the eternal and unanswerable question—is there a God? And his madness gives him no final insights; he feels he is an angel of God, yet this gives him neither strength nor joy, only an overwhelming uneasiness and doubt. Tamura strives irrationally to believe in the guidance of some supernatural entity. A dying officer offers Tamura his flesh to relieve his starvation; to Tamura this man might be a transfiguration of Christ Himself. He feels that as it is wrong to eat dead men—the left side of his body somehow prevents him—it is more wrong to eat grass, for it is a living thing. Wavering between faith and doubt, he can only ask, "Yet if I am beloved of God, why am I in this place—why do I lie stretched out on an unshaded river-bed, broiled by the sun?" Questions are asked, but only half-hearted school-boyish attempts at answers are made. The novel, as any great novel will do, does not furnish us with any eternal verity nor give us any base for further thought. Writer Ooka is a man who sees too deep and too much, and what he sees is essentially chaos—inescapable evil, futility and the certainty of death. But in the midst of an unendurable forlornness, there is not even a candle in the dark for us to blow out.

The book lacks a well-rounded synthesis of thought and action. It has more of an air of an expanded essay rather than a novel, and when this is combined with the sensationalism of the incidents, the structural weakness can only be lamented. The style is pictorial and evocative—perhaps this is characteristic of Japanese writing—but his imagery has a repetitiousness about it which becomes annoying at the end. Mountains, for example, are always just like "the smooth back of a recumbent woman"; nothing else seems to do for Ooka. It would seem that the existence of the visible world and a sense of man's relatedness to everything around him is felt by the writer with an over-abundant insistency. One wishes that Ooka had tried to let the aesthetic patterns of writing fall into place, to strike more boldly his matches in the dark; or, if he could not, at least, as a last resource, to adapt himself to the Hemingwayesque monochrome of a simple linear tale.

But waiving the author's search for a soul, which needs more space, more brooding, more control over its direction—the book is a powerful job and not unrewarding. Whatever its flaws, Fires On the Plain is a fascinating book. It has the compelling quality of a serial-thriller in which one gains all-too-fleeting flashes of the crucial drama of the human spirit. It almost comes off.

Pat Suzuki's Versatile, Bouncy, Pixie-ish, etc.

OUR READERS WRITE

October 7, 1957

Dear Friends,

I wish to take this opportunity to say "good-bye" for a while and to express my appreciation for your friendship which helped to make my stay in Toronto a pleasant one. I especially want to thank the members of the Society for Oriental Culture for their co-operation and support when I was gathering material for my thesis.

Tomorrow we will be on our way to Japan, but we will look forward to renewing our friendship with you after five years.

Sincerely,

Setsuko Thurlow,
Interboard House,
4-12 Shiba Koen,
Minato-Ku, Tokyo, Japan

Kelowna Kapers

(Continued from Page Two)

1958 as Kelowna YBA's responsibility is relinquished with the Oct. 27 issue. (Hats off to Editor Kitaura and the editorial staff for their wonderful job during the past year!!)

Combined General Meeting-Hallowe'en Social to complete the convention business is slated for the nite of Oct. 25, 8:30 at Borden Ave. Hall. All Kelowna and district Busseis are urged to attend. Two mixed keg teams to compete in the convention tourney at Kamloops will be selected at this gathering.

New Kelowna Bussei president will be named at the Sixth Annual General Election Meeting for the 1957-58 term officers slated for Nov. 22. Membership is open to anyone over 15 residing between Winfield and Westbank with the fee being $2 a year.

Talent-filled Busseis will enter an odori, a song, a skit or a shibai number, and possibly a Rock 'n Roll demonstration led by OK Valley's E. P. in the Kelowna Bukkyo-kai 25th Anniversary Concert and Shibai slated for Saturday, Nov. 30 in the Buddhist Hall. Among the Nisei acting specialists may be Suey Koga, Barney and James Kitaura, and Yosh Terada. We sure would like to see a performance from Okanagan Valley's top-notch cute odori dancer, Hisako Matsuda (What do you say, Miss Matsuda?) Mousie Terada will give an organ number, pending last-minute withdrawal.

KEG LOOP

With more than 35 enthusiastic keglers, veteran and novice, Kelowna Nisei Mixed Bowling League 1957-58 campaign rolled off at Kelowna Bowladrome on Oct. 6. Capable Suey Koga has been re-elected president. Also returned for the second term in office as secretary was high-kegling Carol Terada. League statistician will be Mas Matsuda. Pre-season favorite for the regular season crown is Suey Koga's quintet. Greatly missed from the kegways this season will be Yukie Koga. Loop executive is requesting lots of femme keglers. So, c'mon down to the alleys on Sunday night, girls!

SENIOR CITIZENS' HOME

Kelowna Japanese Canadian Senior Citizens' Home was recent recipient of a generous donation of $50 contributed by the Kelowna Kinsmen Club. Letter of appreciation from the Kelowna Kenwa-kai president, Peter Co-[illegible] was forwarded to the Kinsmen.

By ELMER OGAWA
In Pacific Citizen, L.A.

SEATTLE, Wash.—Short while ago, after a rigorous day of picnicking picture shooting, traffic bucking and dark room work, we did a rather sketchy piece about a little girl who has captured the heart of Seattle in a big way. We refer to Pat Suzuki, of course, the California Nisei girl who gave up a part in a "Teahouse" road company to sing at Norm Bobrow's Colony Club and is now in her third year at the old stand.

"A great artist!" is what Bing Crosby said of Miss Suzuki when he visited Seattle a few weeks ago. That is certainly true, but an artist without the haughty aloofness or "on stage" demeanor that set one apart. Her bigness that comes from within expresses a warmth and love for the many friends in this frontier town who likewise return the feeling with an adoration beyond our ability to describe.

Pat's like the youthful girl friend on the block with a vivacity that seldom slows down to a walk. A mobile countenance that expresses a thousand moods, all of them bright, sometimes revealing a pixie-ish humor and a broad infectious grin that you just can't help but fall in love with.

But one is not to get the impression that there is lack of poise as an entertainer or command of the audience moods. Quite the opposite. This quality of the artist is outstanding. It is tender, warm, subtle and as far reaching as an inspired imagination can make it. The listener is led into an entranced rapture that transcends all the worries and dull realities of this workaday world, and the listener loves it.

Couple nights ago while in the reveries of delightful listening, we became aware that Miss Suzuki had swung into the Swanee River melody so familiar in the memory of the old timer. The tender clarity of the nostalgic rendition swept this old city dweller on a dream of plantation tranquility, of weeping willows, placid river, the old cabin door; almost to catching the fragrance of the magnolias. Then the change of mood to the booming refrain, and the enthusiastic applause brought us back to the reality of the supper club as the enchantress pranced off the floor. Someone at our table said, "Now you've seen Jolson eclipsed."

Oh sure, Jolson. Had been unaware that so many of the classic props were absent. No blackface. No cabin in the cotton costume. No rolling of the eyes. No clasping of the hands. No gesture to suggest the sluggish Swannee. Was quite unaware that a genie with an Oriental face had transferred me to mammy land.

Many critics have said that she has a little bit of everything and they name a long string from Tucker to Merman and back again. But perhaps it may be that in some selections there is a coincidental similarity that reminds the listener of the best that he has seen in some of the stars of the past.

One thing for sure, Suzuki is not the "My only love left me withering on the vine. . ."-type of night club singer. Like a brush artist works with delicate shades, intricate line and detail, then with bold strokes and vivid color, so does Suzuki with her vocal renditions, even to injecting humor into a moody subject.

There is no question about the Suzuki versatility. She did some **impromptu clowning** in a gay **nineties number with a talented visiting quartet** known as the **Dempsey Sisters.** This one was **hilarious and full of whoopee.**

And then when the Shrine circus was in town just for a little spare time relaxation she undertook the difficult and specialized job of donning the paint and joining the clowns.

Earlier last month Suzuki's parents were visiting Seattle and ringsiding at the Colony. In honor of the occasion Pat did a light number in Japanese. It went over big but Papa Suzuki helped to bring down the house with his remark: "Huh! She still sings with an American accent."

Selected at random over the past several weeks from Seattle Post-Intelligencer columnist Emmett Watson are these fine bits of trivia.

"Pat Suzuki the little Colony singer who had Eastern sports writers pounding out reams of copy over her talents, plays a clown in the Shrine circus this week."—Sept. 12.

"To most of us, Elvis Presley is no more than an irritant, like hives or a bad cold, but to Mr. Haruo Fujino he is practically a disaster. Fujino is the manager of the Presley Hotel, 6th and Weller. During the performer's Seattle stand (or wiggle) the hotel got so many calls from teen-agers wanting to know if Elvis was at the Presley that Mr. Fujino had to change the phone [illegible]

Equality in Darkness

It happened in the Hotel Georgia's Cavalier Lounge. A party of tourists from the southern U.S.—judging by their accents—were discussing the rightness of Governor Faubus' stand on the Little Rock school issue. Their remarks went over the familiar ground of the alleged inferiority of the Negro. A lone man seated at the next table joined in their conversation.

"There's no such thing as natural superiority. Prejudice must be taught from a very early age," he suggested. "The only way you can teach it is by pointing at a Negro and saying he is inferior. But that doesn't make it so. How would you go about teaching your theory to a blind person? I'm blind and all of you people," he said, indicating the tourists with a sweep of his hand, "look black to me." End of conversation.

—**Jack Wasserman**
In the Vancouver Sun

Whole Town Aids Issei In His Misfortune

CALIPATRIA, Calif.—Japanese-born Takeo Momita is a druggist in this community of 2,500 persons.

While driving with his wife to visit a married daughter in Los Angeles last Saturday, Momita was involved in a head-on collision.

His wife, Shizuko, 50, was killed.

A delegation of friends, neighbors and city officials called on Momita at a hospital.

"Give us the keys to your store," said Mayor Edward Rademacher. "we'll keep things going."

Townsfolk took turns running Momita's drug store. Chester Thompson, druggist in nearby Brawley, came over a few hours a day.

"This is not like the "Little Rock story," the mayor said. "It is the story of the better side of our life that too often is not presented."